A PLOT FOR PREFERMENT.

A SERMON PREACHED AT THE COVRT.

BY

IOHN PRIDEAVX, Rector of *Exceter Colledge, His* MAIESTIE'S *Professor in Divinity in the Vniversity of* OXFORD.

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1. Pet. 5. 6.

Humble your ſelues therefore vnder the mighty hand of God, that he may exalt you in due time.

HERE is not a *point* more *ſtudied* in *theſe our dayes*, then to get *preferment*: and *none* there are that put in ſo ſtifly herein, for a *ſupremacy*, as thoſe that clayme it by St *Peters Title*. The *Conſideration* whereof, hath *directed* me to this *parcell* of Scripture (Beloued) wherein the *queſtion* is *ſtated by him*, who is made the *chiefe occaſion* of the *difference*: and a *plaine courſe* laid downe, for *honeſt men* to take; that may ſaue them *great travell*, more *trouble*, heavy *expences*, and yet nevertheleſſe be ſtill *effectuall*. *The proud haue had mee* (ſaith *David*) *exceedingly in deriſion, yet haue I not ſhrinked from thy law.* And the *ſame* may *ſlight* the doctrine I ſhall now *propoſe*; but mee it ſufficeth, that I haue S. *Peter* to build vpon. Who hauing deliuered Pſ. 119. 51.

deliuered his minde, concerning the *excellency of faith* (which those *scattered strangers*, to whom he wrote had *imbraced*) Cap. 1. and vrged next, the *sanctity of conuersation*, which *thereupon*, on their part, was constantly to be *performed*, 1. *In general*, to *superiours*, *equals*, *inferiours*, by *doing*, *suffering*: Secondly, in *speciall*, to *domesticks*, *Allies*, *strangers*, Chap. 3. and 4. In this fift Chapter (from whence my Text is taken) hee ascends to *Ouerseers* and *guides* of *others*, and that not without great need. For if ought *amongst them* be amisse, both *Church*, and *Commonwealth*, and *families* quickly rue it. Now 3 *disorders* (which ever since haue so much *pestered* the Church) were *creeping* in, and *growing* vpon it, in those harmelesse times; *Idlenesse* in their *Callings*, filthy *lucre* in their *dealings*, and *Ambition* in all their *projects*, to *out-strip* and *domineere* over their *Brethren*: Those our *Apostle*, not maliciously *lasheth* at, or openeth *vnadvisedly*, to *exasperate* rather then to *rectify*: (as the *fashion* is of *diuers Malecontents* in these our dayes, who must haue *all* as they *will*, or else *all* is out of *frame*) but so *launceth* that he may *heale*; so *openeth*, that hee may *binde* vp againe, and to the *severall sores* discovered, applieth an agreeing remedy. *Idlenesse* therefore must be *shaken* off, by a *willing* and *ready minde*, not to *famish* but feed the *flocke*, which is not so much *theirs* as *Gods*, vers. 2. *filthy lucre* must not be *thought* vpon, when a *Crowne* of *Glory* is *proposed*, a *Crowne* that *fadeth* not, to bee *receiued* from the chiefest *shepheard*, vers. 4. And what a *cooling card* next followes, against the *Lording* o-

ver

ver *Gods inheritance*? This [illegible], mentioned ver. 3. *younger* (saith hee) *submit* your selues, *vnto* your *elders*. *All of you bee subiect one to another*, ver. 5. *Submit*, *be subiect*. No apparell so befits an *honest*, *hearty Christian*, as to bee *clothed* with *humility*. If he be *proud*, hee hath *God* for his *enemy*. If *humble*, *Gods grace* for his *erection*, and *protection*. Now because this *swelling* of *ambition*, is fed with such a *confluxe* of *noxious humours*, that one *dressing* would scarce serue; and it stood the *Apostle* vpon, not to leaue the cure *vnperfect*; Hee *addes* the *words* of my Text, as a *playster* to doe the *deed*; seeing that, *domineering* is not for your *profession*, Mutuall *subiection* is your truest *badge*, *Humility*, your best *clothing*, *God* himselfe the *opposer* of the *proud*, and the most *gratious protector* of those that are *Humble*. *Humble your selues therefore, vnder the mighty hand of God, that hee may exalt you in due time.*]

2. Which according to the *expresse words*, & *implyed consequences*, may thus bee *paraphrased*. *You reckon your selues to be Elders*, and *I hope you take me for no lesse. Wee witnesse what Christ hath suffered*, and *beleeue what glory he hath provided for vs. But suppose you that his flocke is committed vnto vs, thereby to feed our selues*, & *let them pine through want? to pretend an ouer-sight*, *and intend nothing lesse? Is this the example we shew? the Crowne wee ayme at? The Humility we should bee clothed with?* No *certainly*, (my Brethren) *Christ hath suffered for vs*, and *the seruant is not greater then his master. The inheritance is his*, *and his stewards must not conuert*

vert it to their private pompe and pleasure. Words & Outsides may not satisfie, where reall performance is required. If you haue an ayme at the highest preferment, the way to attaine it, is by faithfulneſse in a little. No entrance to his Temple of honour, but by the Gate of Humility. Humble your ſelues therefore] or he will make you Hoope, vnder his mighty hand,] or it ſhall pluck you downe. And herein you ſhall not be your owne fathers, but hee will exalt you,] not when or where you affect, but as he ſhall think fit, in due time.] And this I take in generall to bee, the meaning of this exhortation. The ſumme is, A never faying Plot, for the ſureſt attaining, of the beſt preferment.

Wherein wee meet with
1. A *Rule* to bee *obſerved*, by way of *Precept*. *Humble your ſelues vnder the mighty hand of God.*
2. The *ſucceſſe*, depending vpon an *implied promiſe*, *That hee may exalt you in due time.*

The *Rule* includeth an *Action* limited to its right *obiect*, *Humble your ſelues*, But to *whom?* vnder the *mighty hand of God*. The *ſucceſſe*, is not *doubtfull*, but *reſtreyned* to a *certainty*, *He ſhall exalt you*: but *when?* in *due time*. It were ſmall *maſtery* vpon ſo good a *ground*, to runne *diviſion*, but my ayme is *playnenеſſe*, which (I take) will be beſt *apprehended* in theſe 4 particulars,

Thee
1. *Suiters duty*, or indeavour, *Humble your ſelues.*
2. *Patrones ability*, vnder the *mighty hand of God.*

3. *Buſineſſe*

3. *Businesse successe*: that he may *exalt you*.
4. *Fitnesse* of *oportunity*: *In due time*.

Many haue the hap, to *apply* themselues to *such*, as little *respect* them, or are not of *ability* to doe them good: some are *earnest* and *able*, but *occasion* fayles, or one *rub* or other, *frustrates* the indeavour. A *third* sort *speed* at length, and haue that they *looke for*; but it comes so *vnseasonably*, that it scarce *quits cost*. Now *all* these things *here* happily *concurre*, beyond *expectation*, to the preventing of all *exceptions*, No *straining* beyond thy *power*, but *restraining* thy selfe by *Humility*. No *striuing* to make *friends*, and *please* many, where the *hand of God* wil *exalt*. No *importunity* needfull that *others* should not *prevent* thee, where hee sets downe *the time*. All for easier *recalling* may be thus connected. As *thou* shewest thy selfe *humble*, so *God* will approue himselfe *mighty*, in *effecting* that for others, which *surpasseth* thy *policy*; though not (*perchance*) *when thou wilt*, who art ignorant what is *best* for thee, yet in such due *sort*, and *time*, as shall doe thee *most* good. Of these in their *order*, as the *time*, and your *patience* shall giue leaue. And *first* of the *first* which is the *suiters taske* or *Indeavour*, in these words,

3. *Humble your selues therefore.*] The particle [*Therefore*] includeth an *Inference* vpon somewhat that went *before*, which is thus deduced. God is no way to bee *resisted*, but *sued vnto* for grace. This is done by *humility*. *Humble your selues therefore*. As charity makes the *breadth*, patience the *length*, faith the *height* of our spirituall *building*: So *Humility* must be vnderlaid all these

ταπεινώθητε οὖν.]

De claustris Animæ l. 3.

(saith *Hugo*) as the *surest foundation*, whence wee may *inferre*, that, *There is no admission to Gods favour without humble submission.* The word ענוה in the *originall* intimates no lesse, which is not so rightly rendred *passively*, by the vulgar, *Bee yee humble*, as well corrected by *others*, and our latter *Translation, actively, Humble your selues.* Any *coaction* here, marres the *Action*, which must bee altogether *voluntary*. Whereupon *Humility* is defined by the *Schooles* to be, *A voluntary dejection of a mans selfe upon a view of his owne unworthinesse*, and *Gods infinite bounty*, and *power*. Whence the *Canonists* rightly distinguish, betweene *Humilis*, & *Humiliatos*. Those that are *truely humble*, & those whose *stubborne stomacks* are violently *pluckt downe*. The *Hebrewes* for עניים in the *Text*, Ps. 9.13. which barely signifies *poore*, and *needy*, read עניים in the *margine* (according to the rule of their *Keri* and *Cethib*) which not onely *points* out those who are *dejected*, and in *misery*, but such as are *gentle, modest*, and truely *mortified*: Those will the *Lord* guide *in iudgement*, and learne his *way*. To such *poore in spirit*, and *meeke in heart*, our Saviour in his list of *Beatitudes*, assures both *heaven* and *earth*, Math. 5. And if both *Heaven* and *Earth* be taken vp for the *Humble*, (saith *Cassiodore*) in what place (think you) shall the *proud* be *billetted?* Further delating in a *Common place* so beaten, can neither be *gratefull*, nor *profitable*. For who hath not obserued, that, of the wise man, How *Humility* vshers *honour?* Prov. 15. as *pride* goes before *destruction.* Prov. 17. The *Publican* therefore *speeds*,

Ps. 9. 13.

Ps. 25.

Mat. 5.

Prov. 15. 33.
Prov. 17. 12.

sub

ſub forma pauperis, when the vaunting *Phariſee*, was turn'd off with a great deale *leſſe* ſatisfaction. It was this *Lowlineſſe* that exalted the *Bleſſed Virgin*, not *commended* only, but *commanded* to the *Diſciples*, when they ſtroue for *ſuperiority*. The practiſe of our *Saviour* may well *cloſe* vp all. *Yee call* mee *maſter* (ſaith he) and yee *ſay well* for *ſo I am*; If I *then your Lord*, and *Maſter*, haue waſhed *your feet*, yee alſo ought *to waſh* one *anothers feet*, for, I *haue giuen you an example*, that *you ſhould doe as I haue done to you*. Ioh. 13. 13.

Luk. 18.

Luk. 2.

Mat. 20.

Luk. 22.

4. This *Doctrine* as it is, and hath beene ever *ſleighted* by divers *Politicians* in all ages: So none (I thinke) haue ſo contemptuouſly *croſſed* it, as the pretended *ſucceſſours* of S. *Peter*, and their *adherents*. What ſhould I ſpeake of *Dominus Deus Noſter Papa*, 7744½ *times* and a *halfe*, greater then the *Emperour?* whoſe *will* muſt ſtand for *reaſon*, who hath *cæleſte arbitrium*, whereby he may *change* the *nature* of *things*, diſpenſe againſt the *Apoſtle*, againſt the *old Teſtament*, *ſupra ius*, *aboue* the *law* and the *like*. None of which *blaſphemous Elogies*, haue met, as yet with any *Index expurgatorius* in the *Canon Law*, to *purge* them (as that which is *diſliked* in other *bookes*) but *paſſe as currant*, in *Gregory* the thirteenth's late *Edition*, as in former *fogs* of *ſuperſtition*. I may fit you with one *paſſage only*, inſtead of *many*, that comes neerer home vnto vs. When our *King Henry the ſecond*, ſent to *Pope Alexander* the third, to haue the *matter taken vp*, betweene *him* and *Thomas Becket*, by two *Legat Cardinalls* of the *Popes appointment*;

Ext. Ioh. 22. Tit. 14. c. 4. Decret. 1. 33. de Maiorit. et obedient. cap. Solita.

What answere doe you thinke, the King receiued from *this successour* of *Humble S. Peter?* surely one that was very *Canonicall*; I am the *Lord* (saith he) and my glory will I not giue to another. But these perchance were the *Escapes* of those *silly times*, which are now amended in this *criticall* succession of *learning*. It should be so (Beloued) but we finde these *Leopards* so farre from *changing* their *spots*, that (for ought I see) their *moderne Sycophants* striue to *out-vye* their *Ancestours*. It is not so long since, that *Mosconius* Vicar generall of *Bononia*, set forth two *bookes*, *de Maiestate Militantis Ecclesiæ*. Wherein (to let passe other *Elegancies*) hee tells vs in *good-sadnesse*, that *Papa dicitur quasi Papæ admirantus, eò quòd illius dignitas, & potestas omnibus est admirabilis*; who is also termed *Pontifex, quasi faciens pontem*, because hee is the onely *Bridgmaker* by which we must *passe* to *happinesse*. *Celsus Mancinus*, in his third book *de iuribus principum*, denies him to be *man*, or *heaven*, or any *good besides*, but *termes* him, *quid præstantius*, some what *more excellent* then either of these. Nay whē the *Cardinall Baronius*, shall apply that saying of the *Psalmist*, *He shall raigne from sea to sea* (which all interpret of the *Messias*) as a *presage* of *Hildebrands* advancement to the *Popedome*; And *Cardinall Bellarmine*, fetcht in the *like prophecy* of *Isai. Behold I lay in Sion for a foundation, a stone*, a *tryed stone, a pretious corner stone*, a *sure foundation*, to be *meant* of the *Popes holinesse*, together with our *Saviour*; And the late *Pope Paul* the fift, shall take no *exceptions*, to such *Inscriptions*; *Paulo quinto, Vicedeo*

Esaias 42.

L. 1. c. 1. Ib. p. 23.

Præf. ad cont. 3.

Cap. 28. 16.

deo, Christianæ Reipub. Monarchæ invictissimo, & Pontificiæ omnipotentiæ conservatori acerrimo: But triumph in such titles, as befitting the servants of servants, and the humility of S. Peters successour. This is that, which makes the world lustly thinke, that these men will never be brought to any reasonable termes, but the Prophecy will still take place vpon them: Curavimus Babylona & non est sanata, say what we will, doe we what we can, Charity will be euer mistaken. Ier. 51. 9:

5. For goe but a little further, in view of their Practise, and we shall alwaies finde, this Leopard keepe his spots. These men that can assume to themselues, and digest such intollerable Titles of pride, haue not the Ingenuity, to afford the least good word to any that dissent from them, hauing neuer so well deserued. What a pudder doe they now keepe in their Indices Expurgatorii: That our King Edward the sixt must not passe for a towardly wit, because he was vnderstandingly averse from their palpable superstitions. Vlrick Hutten, must not bee termed a valiant Knight, by reason of his acquaintance with Martin Luther. Nay a whole Epistle of Iohn Drusius must bee wiped away, for no other reason, (that I can finde) but that hee gaues in it, to out learned King Iames, his deserued commendation. I need not trouble you with particulars, when the rule of Azorius the Iesuit runnes this in generall; That the names of reformed writers, must not at all be mentioned, except it be to their disgrace. So well these men fit themselues, to S. Peters humility. Notwithstanding as the Popes, and his grandies, are Moral. l. 8. c. 16.

of too high a pitch, to stoope so low; yet there are *Mendicants*, and *Malecontents* of the same *litter*, who either out of *superstitious meeknesse*, or *dogged sullennesse*, or an *ambitious* kinde of *hypocrisie*, or out of a *frantick conceipt*, cast themselues as *fast* in the *dirt* on the *other extreame*. But our *Apostle* makes not for such *sordid baseneſse*, or *affected austerity*: when here he would haue his *followers*, to be *truely humble*. *Pride* may as well lurke vnder *course ragges*, (as S. *Augustine* obſerueth) as set it selfe forth in a *gorgeous attyre*. And therefore S. *Hierome* wisheth *Eustochium* according to her *calling* and *place*, to keepe the *meane*. Our aduersaries to make the simple *beleeue* that they are extraordinarily *Humble*, will *tell* vs stories of *Barcena* the *Iesuit*, who in *humility* rose from his *Chaire*, to *resigne* it to the *Disciell*, that *appeared* vnto him, professing (in more then a *strong complement*) that he *deserued* it better then *himselfe*. And of his *fellowe Throgmorton* our countryman, who was come to that *perfection* of *humble submission*, that he would not (forsooth) at his last *gaspe* depart this *life*, and goe to *God*, without leaue first *solemnly* asked, and obtained of his *superiour*: with the like *prodigious* instances, of the *Franciſcans* fopperies, *Sedulius* hath *stuffed* vp a booke in *folio*. Thus these *Phariſaicall Antiques* (who are *wiſer* in their *generation*, then the *children* of *light*) can play on *both hands*, and *compasse sea and land* to hold that they *haue*, & booke in new credulous *proselytes*. They haue *colours* for all *complexions*, and *fashions* to fit all *fancies*, neuer was there (I thinke) a *conformity* in

Relat. Diego. Tornez. edit. Venet. 1604.

D. Everard.

the

the world, patched together of such *difformity*, to make (as they would haue it) one *Ecclesiasticall Monarchy*. What *Church* hath beene (at the first *setling*) more *famous*, then that, for *goodnes*, and *Integrity*? And in what haue wee *read* in *succeeding ages*, of the like *abominations*? Who more *proud* then some of their *Popes* and *Cardinalls*? and who more stupidly *deboisht*, then some of their *Friers* & *Anachorites*? Few haue generally more *learning* then the *Iesuits*, and commonly few more *Ignorance* then their *common Masse Priests*. Their *Clearg*y and *Monkes* must not *marry* to auoid *pollution*, yet *concubines*, and *somewhat worse*, shall finde *Advocates* to *plead* for them, and *Indulgences* to allow them. A *Nunnery*, and a *stewes*, the silent *Carthusian*, with the *Capuchine*, and *frollick Iacobine*, the *Neat Iesuit*, and the *nasty Franciscan* shall finde a *ioynt entertainement*, in the large *lappe* of *Mother Church*; The *Souldier* shall haue his *sword*, the *Melancholy*, his *Cell*, the *Superstitious*, his *Beades* and *hayre cloath*; the *dissolute*, his *pardon*, and *absolutions*; the *incestuous*, his *dispensation*; the *Scholler*, his *Library*; and the *Ambitious*, his *preferment*. Every *humour* shall be pleased, to giue all *content*, that all may speake *for them*. So that I may well *conclude* as the *Orateur* did of *Catiline*: There had never beene that *advantage gotten* vpon the Commonwealth of *Rome*, as it then *stood*, *Nisi tot vitiorum, tantæ immunitas, quibusdam facilitatis & patientiæ radicibus niteretur*. And so it was *impossible* that the *Pride*, *incroaching*, and *Tyranny* of the *Pope*, and his *Complices*, should haue put the *Church* of God

Cic. pro Cælio.

to such a *plunge*, but that they *masked* all their *villanies* with a *varnish* of *devotion*, and *humility*.

6 But this is not *that humility*, which the *Apostle* makes the *groundworke* for true *exaltation*. The *Prophet* David advanced from a *sheephooke* to a *scepter*, hits right vpon it. *Lord I am not high minded, I haue no proud lookes, I doe not exercise my selfe in great matters*, which *are too high for me, but I refraine my soule, and keepe it low, as a child that is weaned from his mother*, yea *my soule is even as a weaned child*. Such a *child* our *Saviour* set in the *midst* of his *disciples*, that *contended* for *superiority*, and *lesson'd* them vpon it, Mat. 18. *Verily I say vnto you, except ye be converted*, and *become as little children*, ye *shall not enter into the kingdome of heaven*. S. *Augustine* discussing the *poyns* why *simple people* in primitiue *times*, were more *forward* to *receiue Christianity*, then the *learned Phylosophers*, renders this for the *apparent reason*, *Quia Christus humilis, Illi autem superbi*: Because *Christ was humble*, and *meek*, but they *supercilious* and *presumptuous*. This, ὄφρυς ἀπὸ (as S. *Basil* termes it) *haughty* and *contemptuous* carriage in *Augustine* the *Monke*, when he came to *treat* with our *playner Brittish Bishops*, breakes off all *Christian communication* betweene them, to the great *distraction*, and almost *destruction* of the *poore Church* in this Ile. And I pray God the like causelesse *strangenesse*, and *statelinesse*, of *some*, so different from *Apostolicall humility*, to their *meaner* and *weaker brethren*, haue not made more *Schismatiques*, and (as we call them) *Puritans*, then all the *vantages* that could bee *ever taken*, against

Psal. 131.

Math. 18.

Epist. 10.

Bed. Eccles. Hist. l. 2. c. 2.

gainſt the *ſacred order*, of our *Reverend Biſhops*, or any part of our *Church-diſcipline*, or *ceremonies*. Tell yee the daughter of *Sion*, *Behold thy King commeth vnto thee meeke*, and *ſitting* vpon an *Aſſe*, but now moſt of this *meeke Kings* followers, will *ſtomacke* to be ſo *meanly mounted*. *Pride* makes vs aſhamed of our *humble Maſters* lowlineſſe: we like well of the *promiſed Crowne*, but ſhunne the *burden* and *yoke* that *leads* vnto it. Enter wee would *willingly* into the *heavenly manſions*; but had loth *ſtriue*, and *ſtoope* to *contract* our ſelues, and *bow*, at the *ſtreight gate*. But alas (Beloued) what *finde* we in *our ſelves*, to make vs *proud*, or *obſerue* in others, that we ſhould much *envy*, or *deſpiſe* them? Our roote *taynted*, our birth *lamentable*, all the dayes of our *Pilgrimage*, *few* and *evill*, not *aſſured* ſo much of any thing, as of *infinite vncertaintyes*. Thoſe that haue *moſt*, may quickly *part* with it; and thoſe that *know moſt*, vnderſtand not their own *ignorance*, for we *forget* that which is *paſt*, *ſtagger* at the *preſent*, and *ambignouſly expect* that which is to come. What a *preſumption* therefore is it to *talke* of *merits*, *ſupererrogation*, *naturall abilityes*, to doe *all*, or *more* then is *required*, or the like? No (Beloued) our *approaches* to Gods *tribunall*, muſt be by *humble Petition*, with *feare* and *trembling*, in regard of our owne *vnworthineſſe*. *Abraham* hath taught the way: *Behold now I haue taken vpon me to ſpeake vnto the Lord*, which *am but duſt and aſhes. Come let vs worſhip and fall downe, & kneele before the Lord our maker.* Iacob treads the ſame *path*: *O God of my father Abraham*, & *God of my father*

Zach. 9. 9.

Gen. 18.

Gen. 32. *father Isaac, I am not worthy of all thy mercyes, and all the truth, which thou hast shewen vnto thy*
Deut. 26. *servant; Moses* hath a *forme* for it: A *Syrian ready to perish, was my father and he went downe into Egypt, and soiourning there, with a few*, there was *evill intreated*, thence, was with a *mighty hand* deliuered; now *brings vnto thee, O Lord, the first*
2 Sam. 15. *fruits*, which thou *hast given me*. *David* most *Pathetically* practised it, in his *flight* from *Absolon*: If I *shall finde favour in the eyes of the Lord, thus* and *thus* will he doe? as it there *followes*. But if hee *say thus*, I haue no *delight* in *David*; behold *here I am, fiat voluntas tua*, let *him doe to me*, as *it seemeth good vnto him*. Such *bruised reedes*, such *smoaking flaxe*, such *broken* and *contrite hearts*; *Humbling*, and *prostrating*, and *begging*, and by such meanes *offring violence* to the *kingdome* of *Heaven*, the *bowells* of the tender *compassion* of the *most highest*, will not *breake*, *quench*, or *despise*; But shew his *strength* in their *weaknesse*, by *extending his mighty hand*, which *assureth* the *Patrones ability*, in the next place to be *considered*.

ὑπὸ τὴν κρατεῖαν χεῖρα τοῦ θεοῦ. 7 *Humble your selues therefore vnder the mighty hand of God.*] As it abateth our *presumption*, to finde our selues *vnderlings*: so the *mighty hand of God* must needes make vs *confident*. This *Might* appeareth, in a *twofold* manner, first in *plucking downe* those, who proudly *exalt* themselues, & next in exalting the *humble*, against all *oppositions*. Whence *God* is said by some to haue *two hands*, the *one* to *depresse*, the *other* to *lift* vp. *Pharaoh*, and *Nebuchadnezar* felt the *first*, and the *Church* distressed

by

by *them*, the *second*. The *Bush* may bee on *fire*, but *consumeth* not, the *heat* of the *furnace* seaven fold augmented, yet *singeth* not the *upper garments*, of the *children* cast into it, whom the *mighty hand* of *God* protecteth. Whence we may safely *gather*, that, *God hath inough in store, to guard, and supply all suiters to their full content*. To make this *good* vnto vs, (who are too much *bent* by *nature*, to *dote* vpon our owne *plots*, and to *distrust* any *successe* we *apprehend* no *evidence* for, in the *second* cause) the *attribute* of *Father Almighty*, is set in the *fore-front* of our *Creed*: as the *primò creditum*, the *first principle*, to bee *taught*, and *learned* in *religion*. To assure vs at the first entrance, that as *God* is our *Father*, and therefore willing: so hee is also *Almighty*, and therefore *able*, to giue vs what wee *want*, and to *augment*, what hee hath *given vs*, and to *furnish* vs *further*, with whatsoeuer hee shall see *conuenient* for vs. Surely as an earthly *Prince* will hardly afford him a *kindnesse*, that shall *question* his *ability*, or *authority*: so much lesse will the *king* of *kings*, be *bountiful* to those, that make a *doubt* of the *All-sufficiency* of his *mighty hand*. This appeared, by his *expostulation* with *Moses*, distrusting how more then 600000 should bee *provided* for with *flesh* in the *wilderneſse*, *Is the Lords hand waxed short? Thou shalt see now whether my word shall come to passe*: Reinforced in *Isaias*: *Is my hand shortned at all*, that *it cannot redeeme?* or *haue I no power to deliuer?* whence our *Saviour* indents with the *blind men*, before he cure them. *Beleiue that I am able to doe this?* There needes no further *proofes* to iu-

Num. 11.

Chap. 5.

Math. 9.

stify

stifye a *truth* so *confessed*: Vnthankfull men may
Iob.22. *sacrifice* to their *owne nets*: proud men may *set*
their nests in the *tops of Cedars*, and *pile vp mount-*
tayne vpon *mountayne* with *Gyants*, to beseiger *hea-*
ven. But *I will stretch out my hand vpon thee* (sayth
Ib.51. *God*) and *rowle thee downe from the rockes*. The
righte hand of the *Lord* will haue the *preheminence*,
Psal.118. the right hand of the *Lord, bringeth mighty things*
to passe. At his *stroake* the *heads* of *Dragons* and *Le-*
viathans flye in *peeces*, and what can *ward* the
blow, when this *mighty hand* is *whirled about* to
take vengeance. This *doctrine* (Beloued) as it is
best for *direction*, to bee sure to *speed*: so it *mini-*
streth the like *comfort* to *encounter* any *crosse*, that
may *thwart* vs. *S. Iames* so ioyneth in *one verse*, this
submission to *Gods mighty* hand, with our *resisting*
the *Diuell*: as though the *saying* in the *first*, were
the *falling* into *rebellion* by the *second*. Whereupon
hee calls vpon the *double minded sinners*, to cleanse
their *hands*, and *purifye* their *hearts*, and so *humble*
themselues in *Gods sight*, that not only doing, but
speaking ill, of another, should be vtterly *banish-*
ed, from amongst *Christians*.

8 This wee acknowledge to be *true*, and like
the *Apes* in the *fable*, arrayed in *mans apparell*, can
daunce our *measures* at *times*, very *demurely*: but
the least *oportunity* of *commodity*, or *competition*
for *preferment* (as *nuts* cast in among them) sets vs
all a *scrabling*. *Ioab* (for ought we finde) loved his
cosen *Amasa* well enough: before he had the place
of *Captayne* of the *host*, which he conceiued *belong-*
ed to himselfe, but *afterward*, hee never *rested*, till
hee

he *treacherously* layd him at his *feete*. So far is the *mighty hand of God* forgotten, in *matters* of *reuenge*, and in *emulation*; we *talke* of *Gods mighty hand*, but *walke*, as the *world* leades vs. Fowre *faults* in this behalfe, especially haue beene ever here *declaimed* against, but yet finde continuall *entertaynment*; & sometimes by *those especially*, who would seeme most to *oppose* them. *Flattery* and *Bribery*, to make our owne *markets*, *calumniating*, and *supplanting*, to *marre* other mens; The *first*, most commonly, passeth smoothly vnder the *veile* of *discreet obseruance*. The *second* is either *excused* by *equiuocating*, or *commended*, as a *prouident*, or *ciuill kind* of *thankfullnesse*. The *third*, is borne out, vnder pretence of *zeale* to the *common cause*, and the *last*, is made as it *were* an *exercise pro forma*, to passe from one *degree* to an *other*. Thus when *Gods mighty hand* should lead vs, and *his rod*, and *staffe* direct vs, we *slip* (as much as in vs lyeth) from *betweene* his *fingers*. Every *disciple* for his *vantage*, will *outrunne Peter*, and rather then *fayle*, offer with *Simon Magus*, or driue the *bargayne* with *Iudas*, whatsoeuer curse, or *Acheldama* may be *purchased* by it. But when all our *plottings*, and *shiftings*, and *shewes*, and *shouldrngs*, are out of *breath*, this *mighty hand of God* will *alwayes* prevayle, to the *shame* of those that oppose it. If it *appeare* not in the *beginning*, but let men *runne along*, it will bee *manifest* in the *end*, to the *astonishment* of all *contemners*. O that *flesh* and *bloud* therefore, would seeke *no further*, but rest *contented* to bee wholly guided *by this mighty hand of God*! That we would bend

bend our *wits*, and vse *all manner* of effectuall *policyes*, to be *neare*, and *deare* vnto this *patrone*: who hath euery moment *enough* in store, to *furnish vs*, and will *fit vs* better, then our owne *hearts* can imagine. *Ioseph*, by this *policy* only, came to bee a *Prince* in *Egypt*: *Samuel*, to bee a *Iudge*: *Dauid*, a *King*: *Hester* a *Queene*. In such cases the man of *God* told *old Eli*, whereto hee should trust: *Those that honour me* (sayth *God*) I will *honour*, *and those*
1 Sam. 2. *that despise me*, *howsoeuer in the eye of the* world they *flourish* for a season, in the end shall bee as the
Psal. 129. *grasse on the house top*, whereof the *mower* filleth *not his hand*, nor the *passenger* wisheth them *good lucke*. Now if *experience* tell vs, that these are tried *cases*, & our *conscience* tell vs that these things are *true*, and that other *courses* are but *vagrant*, & that *here* lyes the *certaintie*; what *vnadvisednesse* will it then *proue* in vs (Beloued) to *shunne*, or *oversee* so *direct* and *streight a path*, to *involue*, & *puzzle* our selues, in *endles* & *inextricable Labyrinths*. Where our *vnguided*, & *ambitious designes*, draw on *vnnecessary troubles*, *troubles* finde *crosses*, *Crosses*, *Cares*, *Cares*, & *discontentments* leaue vs *to* vntimely *diseases* or *vnwelcome old age*, that to a *disquieted conscience*, *that*, to *death*, *that*, to an *vnauoydable*, reckoning. And then *perchance* this *hand* of God wil be as *terrible* to strike, as now it is *mighty*, to doe vs *good*.

9 Last of all, this *doctrine* may *season* vs with *patience*, to take all in *good* part, that may befall *our selues*, and not to *murmure*, or *repine* at any *aduancement* of *others*, but *settle* at length vpon the *Apostles moderation*, that in what *estate* soeuer wee

are,

are, therewith to bee *content*. It was a *cutting* mes- 1 Sam. 3.
sage, that *Samuel* brought his Master *Eli*, that his *ruine* should not bee *prevented*, nor his *house* purged, by *sacrifice* or *offerings* for ever. But what was the *humble* mans answeare? It is the *Lord*, *let him doe whatsoeuer* seemeth *good vnto him*. Whatsoeuer his *mighty hand* disposeth, wee must bee *content*. *Ioseph* had the *vantage* to be *quits* with his *brethren*, that *sold* him, after his *fathers death*, and they *shrewdly* feared it, but considering the *mighty hand of God* had turned their *malice*, to his *aduancement*, what an admirable *resolution* haue wee from him, fit to bee *thought vpon* of all great ones? when ye *thought euill against me*, *God meant it good*. Now Gen. 50.
therefore *feare yenot*, I will bee so farre from *taking reuenge* that I will nourish you, *and your little ones*, & he *comforted* them *& spake kindly vnto them*. Small amends had *Iob* receiued, and *little ease* it would haue *beene* to his *vexed heart*, by *raylings* at the *Sabeans*, and the *Chaldeans*, that *bereft* him of his *Asses*, *Camells* and *Oxen*, or *storming* against Iob. 1.
the *windes*, that *tumbled* his house vpon *his children*. Wherefore rowsing himselfe *higher* in the *consideration* of *Gods* providence, and that *the mighty hand of God* had the *managing* of all these matters: how patiently doth he sit *downe* vnder the *Crosses* crushing him. *The Lord gaue, and the Lord* Ib. 5.
hath taken away, blessed be the name of the Lord. How easily might *king David* haue *righted* himselfe vpon *raylings Shimei*. It was but to haue given the *word*, and *Abishai* would haue had off the head, of that *dead dogge*, as he *termed* him. But the

humbled

humbled King, feeling *Gods mighty hand* vpon himselfe, for his *paſsed ſinnes*, and aſſuring himſelfe, that that at length would *guid* al to the *beſt*; *Let him alone* (*ſaith he*) *and let him curſe*, for *the Lord hath bidden him*: It *may be that the Lord will requite good, for his curſing this day*. For want of this devout *recourſe* to *Gods mighty hand*, *Iterne Tertullian*, vpon ſome hard *meaſure*, offered him by the *Romane Clearge*, tooke part with the *Montaniſts*. *Arius* (as *Epiphanius* relates) fayling to get a *Biſhoppricke* oppoſed that *ſacred calling*: So one *Iulian* a *witty man* (againſt whom S. *Auguſtine* wrote) vpon the like occaſion, became an *Advocate* for the *Pelagians*. And how many of our owne *knowledge*, vpon the like *diſcontent*, haue made *ſhipwracke* of a good *conſcience*, & holding themſelues *undervalued* at *home*, to work a *poore reveng*, haue *turn'd* to the *adverſary*. Whereas if they had but the *grace*, to haue lighted vpon *this*, or the like *meditation*. It is the *mighty hand of God*, that *diſpoſeth all theſe buſineſſes*, for *ends* beſt *knowne to himſelfe*, though not *apparant to vs*; In *proſperity*, they would haue beene more *thankfull*, in *adverſity*, more *patient*, for the *preſent*, more *cheerefull*, for the *future*, more *ſecure*, and never haue *fretted* themſelues, into a *ſcandalous Apoſtacy*, vpon the *croſſing mutability* of *ſecond* cauſes; But haue *reſolued* in this very *caſe* with good *King David*, It is good for me (let the *world* goe how it will) to *ſticke faſt by God*, and *to put my truſt in the Lord God*, and to fit my ſelfe wholy, by my *faithfull*, & *conſtant* ſervices to him, that *he may exalt me*. Which leades to the *ſucceſſe*

Pſal. 73.

of

of the *buſineſſe*, and the 3. *part* of my *diviſion*, that *ſucceedes* in order to entertaine your *attentions*.

10. *That he may exalt you.*] As the *courſe* of our *Saviour* is deſcribed *Philip.* 2. *He humbled himſelfe, and therevpon God exalted him*: The ſame may be the *paſſage* to all *preferment*, which the *mighty hand of God* conferreth. A ταπείνωσις goes *before*, *before* a ὕψωσις follow; an *vnder*, before an *exaltation*, as you ſee in my *text*. Our *Saviour* gaue the *example*, and the *ſervant* is not *greater* then his *Maſter*; *Deſcendit vt aſcendat*, hee ſtoopes to *drinke* of the *brooke* in the *way*, before God *liſt* vp *his head*. Here we finde then, no *merit* to challenge, or *plotting*, to compaſſe, or *thruſting*, to prevent, or *inſtling*, to put by others, or *bargayning*, to make friends, or any other *Angleing* of the like nature; But the *exalter*, God, who doth it *freely*, the *exalted*, man, who profeſſeth his owne *vnworthineſſe*. And marke how the *text* runnes, it is not, he *will*, or he *ſhall*, exalt thee, as though by a *compact* hee were *tyde* thereunto, and could by no meanes *goe from it*; But *humble* thou thy ſelfe vnder his *mighty hand*, that he *may exalt thee*: This muſt be thy *qualification*, before thou maiſt expect his *exaltation*, and then it comes not as *due*, but at *pleaſure*; not by thy *ambitious ſoliciting*, but his *free*, and *wiſe diſpoſing*. Whence an *Inference* may bee made: *That, exaltation in this world, is not to be purpoſely ſought for, but thankefully to be accepted, as it freely comes from the moſt mighty hand of God.* I ſay in this *world*; firſt, to *difference* this *exaltation here*, from the ſtate of *glorification hereafter*:

Ἵνα ὑμᾶς ὑψώσῃ.] Pſal. 110.

which if al faile *here*, may make more then amends *hereafter*. For in Gods presence is the *fulnesse* of *ioy*, and at his *right* hand is *pleasure* for evermore. And secondly, from *Adoption*, or spirituall *sonship*, which hauing nothing, possesseth *all things*, and is a *treasure* beyond the *purchase* of all *earthly riches*. Our *Saviour* himselfe layes downe this *difference*, Matth. 6. *First seeke the kingdome of God, and the righteousnesse thereof, and all these things shall bee added vnto you.* Here we haue plainely distinguished *Quærenda* from *Addenda*, ζητούμενα from προσιόντα, Things to be *sought*, and *Additions* that came without *seeking*: And therefore are to bee *receiued* only with *thankfulnesse*, when they are put vpon vs. Gods *Kingdome* and righteousnesse are onely *matter* our seeking, and therefore the search of these is only *inioyned*. Worldly *advancements* with their *Appurtenances* (as *honour* and *wealth*, were to *Solomons* wisedome) come with an *&c.* in the *Additions*, as cast into the *bargaine*, not as *purchases* of our owne, but of *Gods dedi gift*. In this case, *David* strangely advanced to a *scepter*, by Gods providence, may be a sure *Counsellour*; *Promotion* (saith he) *commeth* (saith he) *neither* from the *East*, nor from the *West*, nor from the *South*; for why? *The Lord is King, he putteth downe one*, and *setteth vp another*. Psal. 75.

What then? may it then bee expected from the *North*? for that seemes in the text not to bee *excepted*. The *Originall* will here *helpe* vs, (which the note in our *English translation*, in the *Margine*, acknowledgeth ממדבר הרים, ἀπὸ ἡγουμένων ὀρέων saith the *Greeke*, *neque à desertis montibus*, as the *vulgar*

vulgar, from the desert *mountaines*, which lying on both *sides* of *Canaan* include both *North* and *South*, as the *Chaldey Paraphrase* expounds it: and therefore from no quarter of this *world a latere*; but *perpendicularly*, as it were from *God*, it is to bee only *hoped* for. The vse of this hee *forgot not* at the *beginning* of the 123. Psal. *Vnto thee doe I lift vp my eyes, O thou that dwellest in the heauens. As the eyes of servants looke vnto the hand of their Masters, and as the eyes of a maiden vnto the hand of her Mistresse: so our eyes wayt vpon the Lord our God, vntill he haue mercy vpon vs.* To such a *song* of *degrees*, wee should *tune* all our *ambitious thoughts*, if we would goe the *right way* to worke, that should truely *exalt vs*.

11 But Alas (*Beloued*) wee may *pipe* long enough, before any will *dance* to this *tune*, which so long time hath beene *out of request*. It was the *Apostles precept* to the stately *Romanes*; in *giving honour to preferre one before another*, which is interpreted by that to the *Philippians*; Let *nothing bee done through strife or vaine glory*, but in *lowlinesse* of *minde*, let each *esteeme others better* then *themselues*. But this rule is so farre out of *practise*, that if *Iacob* get the *blessing*, *Esau* will vow to *kill him*: If *Ioseph* be favoured of *Iacob*, his owne brethren will *conspire* to vndoe him: If *Daniel* rise to preferment by his extraordinary *eminent parts* and *goodnesse*, some *Courtiours* will haue *suggestions* to intrappe him, and bring him into the *Lions den*. In the meane while, what answeare may we frame to our *Saviours* interrogation, Ioh. 5. 44. *How can ye beliue*

Rom. 12.

Philip. 2.

beliue, which receiue honour one of another, and seek not the honour that commeth from God only? that *loue the praise of men, more then the praise of* God. And what exception haue wee to this *generall rule* of S. *Iames*: whosoeuer will bee a *friend* of the *world*, is the *enemy of God?* And will a *great man* thinke you fauour that *perfidious seruant*, that relyes vpon another, especially that is his enemy? The *Hebrewes* obserue a pretty *complement* betweene *Esau*, and *Iacob*, at their *meeting*, *Gen.* 33. *Iacob* presents his brother with *certaine gifts*, to find *grace* in his *sight*, verse 8. *Esau* puts them off with this יש לי רב I haue *abundance* my *brother*, & therefore keepe that *thou hast*, vnto thy *selfe*. Vers. 9. But *Iacob* vrgeth him vnto it with this *reply*: Take I *pray thee* my *blessing* for יש לי כול I haue *enough*. Vpon this passage, A man may haue *abundance* (saith R. *Bechai*) (as *Esau* professeth) and yet not bee *contented*, but hee that with *Iacob* thinkes hee hath *enough*, is the man *fittest*, for this *exaltation*, wee speake of. O how well then would it *become vs*, not to *prevent Gods* bounty, by our *forwardnesse*: that when he comes to *exalt us*, he may not finde vs to be *sped* to his *disliking*. In this *case* what can bee more *punctuall* then that our *Apostle* addes next my *text*? *Cast your care vpon God*, for *he careth for you*. Hee knoweth what thou *needest*, and is able to *supply it*. Hee *considereth* what is *conveniant*, and his *wisdome* will dispose of it *accordingly*: Say thou *wait*, and *want*, in the meane season, what art *thou*, that shouldst prescribe any thing to such a *Lord*, and *Master*? Hee that

Iam. 4.

was

was before all *times*, in *time*, will finde out the *due time*, to doe thee *right*, which thy *ignorance* and *folly* cannot attaine vnto. The *laſt circumſtance* of my *text*, that *includes* the *times opportunity*: of which very briefly that I may conclude in *due time*.

12 *That hee may exalt you in due time.*] *Due time.*] To every thing there is a *ſeaſon* (ſaith the *wiſe man*) and a *time to every purpoſe vnder heaven*. The word here in my *text*, is Καιρος not χρονος, that, ſignifies but the *bare during* of a thing, for a certaine *ſpace*: this, a *pick* out *ſeaſon*, or *opportunity* for the *doing*, or *omitting* ought, which otherwiſe would be either too *ſoone* or too *late*. The vulgar *readeſ* it in the time of *viſitation*; And two *Greeke* coppyes, *Beza* met with, had ἐν καιρῷ ἐπισκοπῆς. But he thinkes thoſe *words* were *transferred* from the 12. verſe of the 2. *chap.* going before. The matter is not *great*, and the reading *Canonicall* either way; Ours ſeemes moſt *warrantable*, according with the *Syriac*, and *Arabique*; and *Lorinus* the *Jeſuite*, confeſſeth the word, ἐπισκοπῆς, to bee an *addition* of their *vulgar*. The *Doctrine* that hence ariſeth is, that, It is not for vs to *appoint* a time, when God ſhall *exalt* vs and *diſpatch* vs: but humbly to *wait* for the *due time*, he ſhall ſet downe. O *tarry thou the Lords leaſure* (ſaith *David*) bee *ſtrong*, and hee *ſhall comfort thy heart*, and *put thou thy truſt in the Lord*. When *Ozias* the high *Prieſt* promiſed the *Inhabitants* of *Bethulia*, that if *releiſe* came not within *fiue dayes*, hee would yeeld to *Holofernes*, as they *demanded*; *Iudith* takes him vp *ſharply* for it: why *tempt ye God*, or *blind* his *counſels*? If hee will not

E'ν καιρῷ.

Eccleſ. 3. 1.

Pſal. 27.

Iudith 7. 30.

Cap. 8. In Alcibiade. *helpe vs*, within *these fiue dayes*, hee hath *power* to *defend* vs, *when he will*. Nay, *Plato* (because wee *know not* what is best for our *selues*) would haue vs not only *aske* what is good of *God*, but *leaue* it wholly to his *diuine wisdome*, *when* and *how* it should bee brought about. So when the disciples Math. 24. would needs know of our *Saviour*, when the end of the *world* should bee, and the *restoring* againe of the *kingdome* vnto *Israel*; his *answeare* was, *take heed*, that *no man deceiue you*; *And*, *it is not for you to know the times and seasons*: So when the Math. 20. 20. Mother of *Zebedee's children*, would haue present *preferment* for them; ye *know not what ye aske* (saith our *Saviour*) but such things *must passe* not as men *will*, but *then* and in *that manner*, and to *them* only, as the *heavenly* father hath ordained.

13. There needs no further *proofe* in a point so *acknowledged*: Practise will be *here* the life of *precepts*, and *Patience* the *best solicitour*, for the attaining of *Gods promises*. That which most vsually sets all out of *order*, is the *preposterous* blending of *Gods precepts*, and *promises*, and the *doing* of that in the *one*, which belongeth to the *other*. *Precepts* should be presently put in *practise*, and *constantly* ever continued; but that we *deferre*, *neglect*, and will take *Diem ad deliberandum*: *Promises* should be *patiently* waited for, but of these we would haue *present possession*; The time must be *alwaies Due*, if they make for our *Exaltation*. Vnreasonable and vnseasonable *Intruders*, as we are; God *tarrieth* & *expecteth* our *amendment*, that we may be *fit*: And must we thinke the *shortest* delay too *long*, when

he

he gines not that, we for our ſinnes *deſerue not*: Hee deferres in *mercy* to *ſtrike*; and muſt wee *pricke downe*, the *due time*, when he ſhall *exalt vs*? This is more then *bold begging*, no leſſe then *impudent* and *ſaucy* preſumption: I cannot light on a *terme*, ſufficient to *expreſſe* it, and therefore leaue it's *vnſhapenneſſe* to your *pious* and *ſerious* conſideration: You ſee (Beloued) that of the foure *things* belonging to our true *exaltation*, the firſt only, is *required* of vs; *Humble thou thy ſelfe*, as thou *oughteſt*, & as it is thy *duty*: The *three other*, will be performed on *Gods part*: His *mighty hand* will take thee into his *protection*, He will *exalt thee*, He will *pick* out the *due time* for it, and take order for all the *reſt*, to thy greateſt good. Let vs *reſt* therefore *faithfully* in him, and that will bring vs at length, to the *higheſt preferment*, his eternall reſt, through his *deare ſonne*, the higheſt *Maſter of Requeſts*: To whom, with the *Father*, and the *Holy Ghoſt*, be all *Honour* and *Glory* both *now* and *ever*.

AMEN.